



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

cursory glance at the generous introductory matter to both John and Acts in this second edition shows that the author has not spared any pains to bring that part of his commentary up to date. The recent contributions of Harnack, Beyschlag, Zahn, and other German historians have obtained a fair and ample treatment. In discussing the still unsettled "Johannine question," Schroeder holds to the traditional view. In Acts he likewise prefers the later date of Paul's conversion. The exegetical comments in both books are very full, critical, thoroughly evangelical in tone, and very profitable as elucidations of the text.—A. J. RAMAKER.

*Rabbi Jesus, Sage and Saviour.* By Wm. Macintosh. (London: Wm. Blackwood, 1901; pp. x + 274; 3s. 6d., *net.*) One would readily discover on reading this book, even if the preface did not say so, that its various chapters were originally given as popular addresses. After this fashion the author treats, in the first two chapters, the condition of finding the truth and of knowing God. In the next he shows that the Bible is differentiated from all other "sacred books" in that it declares the love of God. Then follows a very good chapter on the sinlessness of Jesus. As to Christ's teachings, he shows that they were directed to the inherent but undeveloped instinct of human nature for truth and right. Citing a few of the characteristic sayings of Jesus, he undertakes to show that his doctrines, according to contemporary criticism, are scientifically verifiable. His chapter on "The Teaching of the Incarnation" is good as far as it goes, but it does not go very deep. He quotes the main theories concerning Christ, and declares the inadequacy of all except that which holds that he is very God manifest in the flesh. He quotes with approval Ruskin's statement as found in *Præterita*, ii, 208. For a book covering such a range of topics the title seems a bit strange, not to say inappropriate. However, the book will be helpful to those who, though having slight knowledge of some of the religious problems of the day, have neither time, training, nor scholarship for more thorough study.—GROSS ALEXANDER.

*Jesu Gottheit und das Kreuz.* Von A. Schlatter. ["Beiträge zur Förderung christlicher Theologie," V (1901), 5. Heft.] (Gütersloh: Bertelsmann, 1901; pp. 90; M. 1.20.) Starting with the contention of Konrad Grass that the deity of Jesus is manifested solely in his overcoming of the *Gottverlassenheit* in which he was placed on the cross and in his restoration to communion with God, and finding that

the theory touches only the value of the cross for Jesus himself, not its value for God and for man, and that consequently it does not do justice either to the statements of the apostles or to the church formulas (even when interpreted according to their essential basis), Schlatter proceeds to subject these statements to a cursory examination, and concludes that, although each of the fathers (Origen, Athanasius, Anselm) emphasizes but one central thought, the several elements of truth in each are to be found united in the various thoughts of the New Testament writers. For example: The will of Jesus to die is one with his love to the Father; in resisting the temptation to avoid death, he overcomes the evil; in his resurrection, he changes mortality into immortality; the necessity and saving power of the cross consist in the fact that Jesus, through the cross, entered himself into communion with God. Schlatter assumes (p. 24) that on other grounds the deity of Christ can be made out, and so does not discuss the process through which he comes from the unity of will to the unity of being with God. He has, however, made good his case against the contention of Grass with which he started out.—J. EVERETT FRAME.

*Ruling Ideas of Our Lord.* By Charles F. D'Arcy. (New York: Armstrong, 1901; pp. xix+139; \$0.60.) This little volume is one of a series of "Christian Study Manuals" edited by R. E. Welsh. It puts very simply the principal ideas of the teaching of Jesus, dividing them into two classes, "moral ideas" and "religious ideas." In the first class are included those that relate to the social aspects of the kingdom of God, grouped about such themes as "The Pure Heart," "The Great Example," "Life and Growth." The religious ideas, which furnish basis and inspiration for the moral ideas, are "The Father," "The Son," "The Paraclete," and "The Fulness of Christ." —*Manual of the Four Gospels.* By T. H. Stokoe. (Oxford: Clarendon Press; New York: Frowde, 1901; Part I, "The Gospel Narrative," pp. xii+200; Part II, "The Gospel Teaching," pp. viii+175; \$0.50 each.) These two volumes are intended to be "more than a mere abstract," but less elaborate than the principal "lives" of Christ. They are designed for students in schools and colleges, and also for the use of general readers. The first volume presents the biographical matter of the gospels, paragraph by paragraph, in the form of a condensed narrative containing explanations of the salient points needing comment, while less important points are discussed in footnotes. In the second volume the teaching is taken up section by section in a condensed